792 262 991 village offers of regular service, the holiday offerings, home invitations and sporadic gifts so that all priests had places to go, no one had much more than any other, and that the whole temple did not undergo periods of undue glut[1] or hardship.

792 794 262 About mid-July, Buddhist Lent changed the food habits somewhat. This three-month period corresponded with the height of the rainy season. Priests did not leave the temple to gather offerings on rainy mornings, but younger priests, assisted by the temple boys, cooked meals from supplies on hand. On the first day of Lent, people brought less perishable foods: green bananas, coconuts, sugar cane, pomelo, sweet potatoes, taro, onions, garlic, salt, sugar, dry salted beef paste, dried fish, canned goods, and milled rice. During Lent fresh or cooked foods were brought in, and some ladies volunteered to cook for varying periods of time. On a holiday in September, families made up such quantities of a sweet of "puffed" glutinous rice, sesame seed, and peanuts pounded and held together with sirup and sometimes covered with grated coconut that priests were tired of it and many children got diarrhea from overeating of it.

In mid-October, the Lenten restrictions ended with another holiday offering, and thereafter the priests went regularly on their appointed rounds.

796 261 On Buddhist holidays, the people did not usually eat any of the food brought to the temple, but on (3)thaauad (2)ka-(5)thin[2], an all-day festival held in October or November, after feeding the priests, the people also ate bounteously.

792 857 262 Residing at Wat Bang Chan in 1954 were 22 boys, aged 10 to 16, sent to serve the priests, get their living and attend school. Most of them were from poor or disorganized homes. They shared the food offerings from which they received three meals a day. Among the children's food records, the food listed by these boys as eaten the day before was comparatively diverse.

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792 262 737 235 1. Amounts of food given usually exceeded the actual needs of the priests and temple boys. One instance was noted in which food was sent by the priests to a needy old person nearby. Leftover rice was dried and sold for chicken feed.

114 104 2. The transcription used throughout this report is that described by Sharp et al., 1953, pp. 12-15. Numbers in parentheses represent the different tones of the syllables.

178 the death of her father, it was reported that the woman
592 and her son moved to Bangplee, another rice growing village
621 some fifteen miles to the south. After checking with some
[166] of the former Bangchan residents who are now living in that village, the first report was found to be inaccurate. In fact no one in Bangchan seemed to know where they were. The only hint available to us concerning the mother and son was "Family disintegrated. Mother went one direction, son another direction."

Case 4: A woman and her adopted son were operating
[702] a 22-rai rice farm in BC6. After the death of the mother, the man remained in the village alone for a short time and then was conscripted into the army.

Case 5: After the death of the head of a laboring family in BC6, the wife and their four grownup children left the village separately. In the eyes of villagers this was
[166] another case of "family disintegration." The wife's birth place was in KY8, but she could not go back to her old family because there was not enough land to work.

Case 6: An old woman, age 76, was reported in the
[737] 1949 census to be living alone in KY5. Later she moved
[792] into the secular compartment of the temple (she was an aunt of the headpriest) where she died before the 1953 census was made.

Case 7: A man, age 50, was living in KY8 with his older sister, age 60, and their nephew's son, age 6. When the man died, the older sister pursued her brother's farm